

# MOTIVES

MAINTAINED.

O R

A Reply vnto *M. Chillingworthes*  
Ansvvere to his ovvne *Motives*  
of his Conuerſion to Ca-  
tholike Religion:



*Iac. 1. verſ. 8.*

A man double of mind is inconstant in all his waies.

Permiſſu Superiorum. 1638.



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*A Reply unto M. Chillingworthes  
Answer to his owne Motives, of  
his Conuersion to Cath. Religion.*

**B**E pleased, Christian Reader, to be informed, or to remember, if thou know it already, that *M. Chillingworth*, the *Answerer to Charity maintained*, vpon his Conuersion from *Protestancy to Catholike Religion*, set downe diuers good and solide *Motives*, which induced him to that resolution; and after diuers turnings, and returnings, to and from that Religion which for so conuincing *Motives* he then imbraced, now he hath published an *Answer* to those his owne *Motives*: but such an answer as proues him to be neyther *Catholike* nor *Protestant* for his beleefe. For through all his *Answers*, *Catholiks* are impugned, *Protestants* abandoned, and grounds layd for a new, and wicked Sect, which in this Kingdome begins to be knowne, and spoken of, by the name of *Socinianisme*. My intention is briefly, to maintaine the *Answers Catholike Motives*, against his owne *Answers* to them. The method, I purpose to hold, shall be natu-

4 *Motives maintayned.*  
rall and cleer in it selfe, and easy for thy comprehension and memory; setting downe in order, *first*, the *Motive*, then his *Answer* to it; and *thirdly*, my *Reply*, or Confutation of his *Answer*.

### M O T I V E I.

Because perpetuall visible profession, which could neuer be wanting to the Religion of Christ, nor any part of it, is apparently wanting to Protestant Religion, so farre as concernes the Points in contestation.

### A N S W E R E.

God hath neither decreed nor foretold, that his true doctrine should de facto, be alwayes visibly professed, without any mixture of falshood.

### R E P L Y.

The direct and pertinent *Answer* to this *Motive*, had been, to maintayne, that visible Profession was neuer wanting to Protestant Religion, so farre as concernes the Points in contestation. But forsaking this right way of defence (wherin he may well be excused, no man being bound to performe impossibilities) he flies from the question, and tells vs, that it is not necessary; there should be alwayes a Church, visibly professing true doctrine, without any mixture of falshood. Which is nothing to the purpose, for this argumēt is still in force: The true Church of Christ must be alwayes visible (whether with, or without mixture of corruptions, we need not consider for the present.) But the Protestant Church, as it is distinct frō

Ours,



Ours; hath not byn alwayes visible: Therefore, the Protestant Church as it is distinct from Ours, is not the true Church of Christ. The *Major* he grants in diuers places of his Booke, & euen in this his *Answer*, vpon condition that we grant a possibility of corruption in the Church, as for the present we are content to doe, by way of supposing a falshood. The *Minor* is affirmed in the *Motive*, and not denyed in his *Answer*, nor can be denyed by any man of iudgement, and learning: And so the Conclusion must of necessity follow. But now, if this were a fit place to proue, that the true Church must be infallible, & not subiect to any error in Fayth, it were easy to doe it, if once that be granted, which neither Protestants doe, nor any Christian can deny; namely, that Christian Fayth is infallibly true, and, not only probable. For, seing this very man confesses, that we cannot know Scripture to be the word of God, by Scripture it selfe, nor by any other meanes except the *Tradition* of Gods Church; if she be fallible, our beliefe of Scripture, and all verities contained therein, cannot be certaine, and infallible. We must therefore grant the true Church of Christ to be infallible, if we will maintaine Christian fayth to be certainly true.

MOTIVE II.

Because *Luther* and his followers separating from the Church of *Rome*, separated also from all Churches, pure or impure, true or false then being in the world; vpon which ground I conclude, that either Gods promises did faile of performance, if there were then no Church in the world, which held all

things necessary, and nothing repugnant to Saluation; or else that Luther and his Sectaries, separating from all Churches then in the world, and so from the true, if there were any true, were damnable Schismatics.

## ANSWER.

God hath neither decreed, nor foretold, that there shall be alwayes a company of men free from all error in it selfe damnable: Neither is it alwayes of necessity Schismaticall, to separate from the externall communion of a Church though wanting nothing necessary. For if this Church supposed to want nothing necessary, require me to professe against my conscience, that I believe some error though never so small and innocent, which I do not believe, & will not allow me her communion but upon this condition: In this case, the Church, for requiring this condition, is Schismaticall, and not I for separating from the Church.

## REPLY.

I haue already demonstrated that the first part of his Answer is false, for if the Church be infallible, she is free from all error in sayth. Nay it being the common, and as it were, naturall concept, and belief of all Christians, that it is a damnable sinne of Schisme, to forsake the communion of Gods Church; we must of necessity inferre, that she is not subiect to error, ( for if she were, we might lawfully forsake her ) and not contrarily, say, that it is lawfull to forsake her Communion, because she may, and hath fallen into error. And this was one of the reasons, which Charity Maintayned brought, to proue, that Gods Church is infallible, & consequently, that to disagree

disagree from her in *Doctrine*, was *Heresy*, and *Schisme* to leaue her *Communion*. Thus then, instead of vindicating Protestants from *Schisme*, he yields them guilt both of *Schisme*, and *Heresy*, in affirming that they separated from all Churches, true or false, then being in the world. The rest of his *Answer* seemes to me a riddle, or an vnconsequent piece of *Doctrine*. For, suppose a man disagree from Gods Church in Profession of Fayth, refuse to participate in the same Sacraments, auoide her publike seruice or Liturgy, and disobey her Prelates; it seemes, by this mans new Diuinity, that such a one is still a member of that Church. He might as well persuaide the world, that there is no such thing, as hitherto all Christians haue called *Schisme*, at least, while a man hath leaue to follow his owne conscience or discourse; wherein if he be restrained, then the Church, and not he must be accounted *Schismaticall*. And why? Because she will not allow such a man her *Communion*, but upon condition, that he professe the same fayth with her. And how can she doe otherwise? Can they be of her fayth, and *Communion*, who haue already opposed her fayth, & reiected her *Communion*, and done as much as in them lyes, to make a separation? They then, who separate themselues, doe that, which of it selfe, makes their *Communion* with the Church to be impossible, though she were silent, and did leaue euery man to his liberty. For, Profession of the same Fayth, participation in the same Sacraments, Concurrence at the same publike seruice and worship of God, and Obedience to the same Superiours, are conditions necessary of their owne nature for vnyty in *Communion*.

nion, whether they be required by any Church, or no. And therefore, not the Church, for requiring these, but they for putting the contrary conditions are to be accounted *Schismaticall*. In the meane time; doth not this man make a dangerous Apology for *Precisians*, and all sorts of refractory persons, if they be forced to obseruances, which to their Conscience seeme superstitious. For, to vse his words, *In this case the Church, for requiring this condition, is Schismaticall, & not they for separating from the Church*. Or, if this man be an *Arian*, and the Church of England should deny him her Communion vntlesse he confessed the B. Trinity, and Deity of Christ our Lord; not he, but the Church of England, must be branded with the Epitheton of *Schismaticall*.

## MOTIVE III.

Because, if any credit may be giuen to as creditable records as any are extant, the Doctrine of the Catholicks hath byn frequently confirmed; and the opposite doctrine of Protestants, confounded with supernaturall, and diuine miracles.

## ANSWER.

If any credit may be giuen to Records farre more creditable then these, the Doctrine of Protestants, that is, the Bible, hath been confirmed, and the Doctrine of Papists, which is in many points plainly opposite to it, confounded with supernaturall, and diuine Miracles, which for number and glory outshine Popish pretended Miracles, as much as the Sunne doth an ignis fatuus; those I meane which were wrought by our Saviour Christ and his Apostles. Now this  
booke,

booke, by the confession of all sides confirmed by innume-  
 rous Miracles, foretels me plainly, that in after ages great  
 signes and wonders shall be wrought in confirmation of false  
 doctrine, and that I am not to believe any doctrine, which  
 seems to my understanding repugnant to the first, though  
 an Angell from Heauen should teach it; which were cer-  
 tainly as great a Miracle, as any that was ever wrought in  
 attestation of any part of the Doctrine of the Church of  
 Rome: But, that true Doctrine should in all ages haue the  
 testimony of Miracles, that I am no where taught; So that I  
 haue more reason to suspect, and be afraid of pretended mi-  
 racles, as signes of false Doctrine, then much to regard them  
 as certain arguments of the truth. Besides, setting aside the  
 Bible, and the Tradition for it, there is as good Story for Mi-  
 racles wrought by those, who lived and died in opposition to  
 the doctrine of the Roman Church ( as by S. Cyprian, Col-  
 manus, Colmanus, Aidanus, and others ) as there is  
 for those that are pretended to be wrought by the members  
 of that Church. Lastly, it seems to me no strange thing,  
 that God in his Justice should permit some true Miracles to  
 be wrought, to delude them who haue forged so many, as ap-  
 parently the Professors of the Roman Doctrine haue, to a-  
 bush the world.

R E P L Y.

I could in the very beginning stop his course, by  
 telling him with much truth, and profit too, that the  
 miracles which were wrought by our Saviour Christ, and his  
 Apostles, did primarily and immediately gaine Autho-  
 rity and credit to their Persons, and by consequence  
 only to their Writings, as being penn'd by them,  
 who's Authority was made most worthy to be credi-  
 ted by miracles. If he aske, to what purpose do I put

(a) Pag.  
137. n. 21.  
& pag.  
144. n.  
31.

in this word of Consideration? I answer, that it is done in opposition to a certaine vnchristian doctrine of his. For if the Apostles, and the whole Church, notwithstanding those miracles, may be believed to haue erred, as this man teaches (a) they did, the Bible can much lesse be said to haue been confirm'd by those miracles, in such manner as nothing in it can be erroneous; because, as I said, the whole credit of Scripture, is grounded vpon the Authority and Infallibility of the Writers thereof. But I need not insist vpon this point; for do not we also receaue the Bible? Yea do not all Hereticks in a manner, pretend to believe it, and their doctrine to be agreeable to it? This plea then is too generall, especially, for this occasion. But, sayes he, *This Booke foretels me plainly, that in after-ages great signes and wonders shall be wrought, in confirmation of false Doctrine.* What then? Must we believe that no signes and wonders are true, because some are false? Then, we must reiect all true Scripture, because diuers false Scriptures haue been forged. The may we despise those very miracles, which were wrought in confirmation of the Bible: and so with this his Argument drawne from Scripture, he ouerthrowes Scripture it selfe. Did the Apostles themselues, and Apostolicall men worke no true miracles, after the time wherein Scripture had foretold, that great wonders should be wrought in confirmation of false Doctrine? Neither speakes he to any purpose in these words: *That true Doctrine should in all Ages haue the testimony of miracles, that I am no where taught.* For the Motiue only said, *that the Doctrine of Catholiks, hath been frequently confirmed, and the opposite doctrine*



*doctrin* of Protestants confounded with supernaturall, and diuine Miracles. Now, though it were granted that true Doctrin had not in all Ages the testimony of miracles, ( which heere I do not examine, as being a thing nothing to the purpose ) yet it is very true, that all Doctrines confirmed by miracles are true, and that they are false which haue been confounded by them. But he willingly thrust's in matter to diuert the question from the true state. As here he does againe in the very next words, wherin he alledges the example of some, who liued and dyed in opposition to the Doctrin of the Roman Church ( he meanes, as I conceaue, rebaptizing of such as were baptized by Heretiques; and keeping of Easter at the same time with the Iewes; both which errorrs haue been condemned by the whole Catholike Church, ( and not only by the Church of Rome; ) and yet, sayes he, there is as good Story for miracles wrought by them, as there is for those that are pretended to be wrought by the members of our Church.

All which is impertinent, vnlesse he can shew that they wrought miracles in confirmation of that doctrine, wherin they disagreed from the Roman Church; for example, that S. Cyprian proued by miracle, that Rebaptization of those who had been baptized by Hereticks, was lawfull. This Answer is cleere, and fit for this occasion, and intended breuity: though much more might be said, if I would descend to particulars, concerning the persons whom he alledgeth to no purpose at all. His last Answer is a desperate one, That it seemes to him no strange thing, that God in his Iustice should permit some miracles to be wrought, to delude them who haue forged so many,

God hath appointed miracles as signes of true doctrine. Exod. 4. Matth. 11. 5. Ioan. 15. 24. Mar. ult. 17. 1. Cor. 12. Hebr. 2. 4.

as apparently the Professours of the *Romane Doctrine* have, to abuse the world. Which doctrine if we receave, we cannot be certaine, but that the miracles of our Saviour Christ, and his Apostles, were wrought to delude the Iewes, who receaved so many false Prophets, committed Idolatry; and perpetrated other crimes, for which God in his Iustice might haue permitted them to be deluded by *true* miracles. He should at least haue reflected, that by this meanes, he contradicts himselfe, whyle by impeaching the Authority of miracles, he ouerthrowes Scripture it selfe, which in this vory *Answer*, he say's, was confirmed by miracles. And he also contradicts what he affirms in his Booke ( *Pag. 144. n. 31.* ) in these words: *It is impossible that the Eternall Truth should set his hand and scale ( by miracles ) to the confirmation of a falsehood.* Seing then the Professours of our Catholike Religion, men known to haue been full of Zeale, integrity, contempt of the world, and eminent for all kind of sanctity, haue in euery Age frequently, constantly, and manifestly, wrought wonderous things aboue all created power, wherby God hath been glorified, sinners conuerted, and Christian Religion propagated; and that many of those admirable signes haue

(b) *Cap.*

14. *de*

not. *Ec-*

*cles.*

(c) *Tract.*

2. *cap. 3.*

*sect. 7.*

*Luk. 1.*

been wrought expressly in confirmation of diuers particular Points of our Catholike Fayth, as may be seen in Bellarmine (b) and in Brerely (c) who out of most credible Authours bring pregnant examples of miracles, wrought in confirmation of our Doctrine, concerning Prayer to Saints, Reliques, the Image of Christ, Reall presence, sacrifice of Christs body, Purgatory, and Prayer for the dead, the great vertue of the signe of  
the



the Crosse, Holy-water, Lights in the Church, Reservation of the Sacrament, Holy Chrisme, Adoration of the Crosse, Confession of sinnes to a Priest, and extreme Vnction; seeing, I say, these things are so evidently true, that they cannot be denyed without impudency, and great scandall to Christian Religion, to which the world hath been conuerted by men of our Church and by meanes of these miracles, which therfore to question, must needs bring the world back to doubt of Christianity; we must conclude, that his third *Motive* was true and sound; that his *Answer* not only forsakes Protestancy, but vndermines Christian Religion; and lastly, that we Catholiks to our vnspeakable comfort, may humbly, yet confidently say with (d) Rich. that deuout and learned man: (d) *Domine, si error est quod credimus, à te decepti sumus: ista enim in nobis ijs signis & prodigijs confirmata sunt, quae non nisi à Te fieri potuerunt.* If we belieue a falshood, thou, O Lord, hast decaued vs; for the things which we belieue haue been confirmed by such signes and wonders, as could not be wrought but by Thee alone.

(d) Rich.  
de S. Viſ.  
lib. 1. de  
Trinit.  
cap. 2.

MOTIVE IV.

Because many points of Protestant doctrine, are the damned opinions of Hereticks, condemned by the Primitiue Church.

ANSWER.

All those were not Hereticks which by Philastrius Epiphanius, or S. Austine were put in the Catalogue of Heretiques.

REPLY.

The weakenesse of this *Answer* shewes, that his heart is not with Protestants, nor that it is his inten-

nion to defend them in good earnest. What if all those be not Hereticks, who by these three Authours are put in the Catalogue of Hereticks? There be diuers besides these who haue made Catalogues of Heresies. And to account any doctrine to be an Heresy, it suffices, that we know it to haue byn condemned by the Church, by what meanes soeuer we come to that knowledge. If he had meant well to Protestants, he should haue specified the particular Points, wherein they are accused to agree with Hereticks anciently condemned; and then haue shewed, that they are not such. Or if he could not doe this (as indeed it is impossible to be done) he should not haue vsed this tergiversation in matters of Religion, but either haue plainly confessed the truth, or at least not haue put himselfe vpon answering that, which he knew could not be answered in the grounds, which Protestants will seeme to maintaine, namely, Consent with the Ancient Church. But the truth is, he cares not for Antiquity, and therefore with the *Socinians* would readily grant, that opinions condemned for Heresies by the ancient Church, may be orthodoxe truths. If any desire to be satisfyed, that sundry doctrines of Protestants, are the same with those which haue been condemned by the ancient Church, let him read (e) *Bel-*

(e) *Bel-*  
*lar. cap.*  
*9. de not.*  
*Eccles.*  
(f) *Brer-*  
*ly Pract.*  
*1 sect. 8.*  
*subd. 2.*

*larminc*, and (f) other Catholicke Writers.

#### MOTIVE V.

Because the Prophecies of the Old Testamēt, touching the Cōuersion of Kings & Nations to the true Religion of Christ, haue been accomplished in, and by the Catholicke *Roman* Religion, and the Professors

sors of it; and not by Protestant Religion, and the Professours of it.

ANSWER.

*Kings and Nations haue been, and may be conuerted by men of contrary Religions.*

REPLY.

We haue no reason to take his bare words without any prooffe. Meanes he, perhaps, that the *Goths* were conuerted to Christian Religion by Arians? But, *first*, this is false, as *Bellarmino* (g) demonstrates. *Secondly*, it is impertinent to proue that the conuersion of *Kings and Nations* is not the worke of Catholiks alone. For, euen they who are pretended to haue been conuerted by the *Arians*, were but the lesser part of the *Goths*, most of them hauing been Catholiks before, and therefore *Thirdly* this example makes rather for vs, in that of all the world conuerted to Christian Religion, one only poore halfe example, and that not of Protestants, is so much as pretended to the contrary; which cannot exempt Protestants from that property which *Tertullian* (h) affirms to be common to Nouelists: *Their employment*, sayth he, *is not to conuert Heathens, but to peruert them who are already conuerted.* And doubtlesse it must needs seem a very prodigious thing, that Hereticks should haue so litle Zeale, or meet with so ill successe in conuerting the world to Christ, if they alone be true Christians; Or that the prophecies of dilating the Church of Christ, should be performed by the endeauours of Catholiks, and yet they be not true Christians: Or finally, that our Doctrine should be false, and yet it alone should haue that power, and efficacy to conuert soules, which

(g) Cap: 12. de

not. Epi-

(h) Lib: de Prae-  
scrip: cap: 42.

which the holy Scripture ascribes to the Doctrine & Law of God ( *Psalm. 18.* ) And might not Pagans, Iewes, and other enemies of Christian Religion, refuse, not without shew of good reason, to imbrace Christian Fayth, if they could say with truth, that all they who for many Ages past, and at this present labour to make *them* Christians, are *themselves* no true Christians? And who can oblige them to exchange one fallshood for another, which is the best they could hope for, by being conuerted to vs, euen though they were perswaded that their owne sect were false? What ill successe Protestants haue found in their poore en-

(i) *Traff.* deauours in this kind, may be seen in (i) *Brerely*; who  
2. cap. 3. also cites the words of *Beza*, that such *pilgrimages to*  
sect. 6. *remote Countreys*, for conuerting of Infideills, *are to be*  
subd. 3. *left for the locusts, the Iesuits*, as it pleases him to speake.

## MOTIVE VI.

Because the Doctrine of the Church of *Rome* is conformable, and the doctrine of Protestants contrary, to the doctrine of the Fathers of the Primitive Church, euen by the confession of the Protestants themselves; I meane those Fathers who liued within the compasse of the first 600. yeares, to whom Protestants themselves do very frequently, and very confidently appeale.

## ANSWER.

*The Doctrine of Papists, is confess'd by Papists contrary to the Fathers in many points.*

## REPLY.

*In this Answer he clearly forsakes Protestants,*  
and

*Motives maintayned.* ry

and yields that, euen by their owne confession, our Doctrin is conformable, and theirs contrary to the doctrine of those Fathers, who liued within the compasse of the first 600. yeares. But that our Doctrin is confels'd by vs, to be contrary to the Fathers, we vterly deny, and he could not hope that we should belieue him affirming the cōtrary without any prooffe.

MOTIVE VII.

Because the first pretended Reformers had neither extraordinary *Commission* from God, nor ordinary *Mission* from the Church to preach Protestant Doctrin.

ANSWER.

*The Pastours of a Church cannot but haue authority from it, to preach against the abuses of it, whether in Doctrin or practice, if there be any in it. Neither can any Christian want an ordinary Commission from God, to doe a necessary worke of Charity after a peaceable manner, when there is no body else that can or will doe it. In extraordinary cases extraordinary courses are not to be disallowed. If some Christian Layman should come into a country of Infidels, & had ability to perswade them to Christianity, who would say he might not vse it for want of Commission?*

REPLY.

Heere he is so farre from defending Protestants, that he directly opposes their 23. Article, which sayth: *It is not lawfull for any man to take vpon him the office of publike preaching, or ministring the Sacraments, in the Congregation, before he be lawfully called, and sent to exe-*

cure the same. And those we ought to iudge lawfully called  
 and sent, which be chosen and called to this worke, by men  
 who haue publike Authority giuen them in the Congrega-  
 tion, to call and send Ministers into the Lords vineyard.  
 But by this mans doctrine, euery priuate Christian,  
 euen by being a Christian, must haue an ordinary  
 commission from God himselfe ( which therefore, no  
 Church, Prelate, or Authority can oppose ) to teach  
 and preach, if need require; because, as he declares  
 (k) Pag. 359. himselfe in his Booke, (k) *It is one of the greatest works*  
*of Charity, to perswade men out of a false, into a true way of*  
*eternall happinesse.* According to which reason of his,  
 not only a Christian, but euery man whatsoeuer, hath  
 commission from God to teach, preach, and do other  
 such necessary works of Charity. But certainly this Do-  
 ctine tends only to the ouerthrow of all Order, O-  
 bedience, and subordination in the Church of God,  
 that Socinian liberty of Iudgment, may be enioyed  
 with all freedome. And it puts into the mouth of vn-  
 quiet people an answer, whensoever they are que-  
 stioned for preaching their Nouelties, if once they be  
 perswaded in conscience that they are truths. Neither  
 can any such proceeding be a necessary worke of Charity,  
 as he pretends: but rather, euen from hence, we are  
 to inferre, that Gods Church is not subiect to errour  
 in points of Doctrine. For if she were, then euery pri-  
 uat person, might publikely oppose, and preach a-  
 gainst her Doctrine, and forsake her Communion.  
 From which true ground of the Churches Infallibi-  
 lity, we deny his supposition, and auouch, That no  
 Prelate, or priuate person can pretend any Authority,  
 to preach against her Doctrine; neither does she in-  
 tend



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send to give them any such Authority. He sayes, indeed, that in extraordinary cases extraordinary courses are not to be disallowed. But if every Christian haue, as he reaches, an ordinary commission from God, to do such a worke, how is it an extraordinary course? Or if it be extraordinary, it must be proued by miracles, which ought to accompany extraordinary calling, even in the opinion of chiefest Protestants, as may be seen in *Brevity* (1). Our Saviour Christ sayes of himselfe, (m) *If* (1) *Trac.*  
*I had not done among them workes that no other man hath* 2 cap. 2.  
*done, they should not haue sinne;* and yet Scripture did *scilicet* 3.  
abundantly witnesse, that he was the true Messias. (m) *Ioan.*  
Neither did he oppose any doctrine receaued by the *15. 24.*  
whole Church of the Iewes; and that Church was not to last alwayes. But this man speakes of a case, wherein the whole Church of Christ must be opposed, and her Doctrine condemned; even that Church which hath a promise of perpetuity, from Christ her Lord and spouse. Which considerations require, that whosoever pretends an extraordinary calling to oppose her, ought to proue it by euident miracles. And euen Luther is forced to say ( how directly against himselfe, & his adherents I leaue others to consider, )  
(n) *God neuer sent any, who was not either called by men,* (n) *In*  
*or declared by miracles, no not the Sonne of God himselfe.* loc. Com.  
This man in the meane time does very vnworthily, *mun. clas.*  
in comparing the conuerting of Infidells by private  
exhortation, with preaching against Christian Churches, where Religion is settled, and Bishops ( who by diuine Institution are appointed to gouerne Gods Church ) ordained. In which case, to say that every Christian hath Commission from God, to preach in op-

position to such Superiours, is to fasten a contradiction on the Ordinations, or Commissions of God himselfe. And, euen Infidels are not to be conuerted by priuate persons, without due subordination, and either expresse, or interpretatiue leaue from the lawfull Prelates of Gods Church, but neuer with opposition, and disobedience to them.

## MOTIVE VIII.

Because *Luther* to preach against the Masse (which contains the most materiall points now in controuerly) was perswaded by Reasons suggested to him by the *Diuell* himselfe, disputing with him. So himselfe professeth in his Booke *de Missa priuata*: that all men might take heed of following him, who professeth himselfe to follow the *Diuell*.

## ANSWER.

T

*Luthers conference with the Diuell might be for ought I know, nothing but a melancholy dreame. If it were reall, the Diuell might perswade Luther from the Masse, hoping by doing so, to keep him constant to it: Or that others would make his dissuasion from it an Argument for it (as we see Papists doe) and be afraid of following Luther, as confessing himselfe to haue been perswaded by the Diuell.*

## REPLY.

(\*) Conf. scilicet. That *Luthers conference with the Diuell*, was no dreame is demonstratiuely proued by (\*) *Brerely*. And 7. 8. 9. though it had been but a dreame, yet this *eight Motiue* 10. is very strong; because *Luther* conceauing it to be a reall Apparition, followed that which according to his



his conscience proceeded from the diuell; and so, his action must, by reason of such his conscience ( whether true, or erroneous ) be sinfull, and Diabolicall. Nor could the holy Ghost moue to that action, which the party himselve believed to proceed from a bad spirit, and yet did not abstaine from it. In his second euasion, that the diuell did but dissemblingly dissuade Luther from the Masse, *hoping by doing so to keep him and others constant to it*, he imitates his Brethren, or rather Progenitours, the Arians; of whom glorious S. Ambrose writes (o) thus: *Dicunt damones martyribus, veni- (o) Serm. tis perdere nos: Ariani dicunt, non sunt demonum vera 93. de In- tormenta, sed ficta & composita ludibria. The diuels say to nēt. (orp. the Martyrs, you are come to destroy vs: The Arians say, SS. Ger. they are not true torments which the Diuels suffer, but fei- Protasij. gnied and compacted deceits.* Thus also, when the diuels were forced to fly from Iulian the Apostata, who frightened with the sight of their blessed himselve with the holy signe of the Crosse, a Magician told him, that the diuels fled, not out of feare to the Crosse as they seemed to doe, but in detestation of his signing himselve with the signe of the Crosse (p). But if men may thus be more crafty then the Diuell, in vaine shall we persuaide any man hereafter, to fly from that towards which the Diuell répts him. For, it may be believed, that the Diuell tempts him to it dissemblingly, to the end he may fly from it: and for the same reason, in vaine haue spirituall men giuen Rules for discerning, whether or no, the motions which we feele in our soules, proceede from a bad spirit. It seemes this man is resoluēd to spare neither God, nor the Diuell. He told vs before (q) that mira- (q) Anf- were to the third Motives.

eles, which are works proper to God alone, may be intended by him to an End contrary to that, for which they seeme to be wrought: Heere, he charges the *Diuell* to pretend one thing, and intend another in his persualions, or temptations. I wish that himselfe be free from beheuing, that *men* also, may dissemble, euen in matters of *Fayth*. But because it were a sinne, either to bely the diuell, or deny him his due; it must be acknowledged, that he spake as he meant, and meant to persuaide *Luther*, and others by his meanes, to reiect and impugne the Masse: and none ought to be blamed for saying, that the *Diuell* vpon this ground had a chiefe hand in drawing Germany to *Lutheranisme*, from the ancient Catholicke *Fayth*, which they had imbraced, by the preaching of *S. Boniface*, and other Apostolicall holy men.

## MOTIVE IX.

Because the Protestant cause is now, and hath byn from the beginning, maintained with grosse falsifications, and calumnies, whereof their prime Controuersy-writers, are notoriously, & in a high degree guilty.

## ANSWER.

*Iliacos intra muros peccatur, & extra. Papiſts are more guilty of this fault then Protestants. Euen this very author in this very Pamphlet hath not so many leaues, as falsifications and calunnies.*

## REPLY.

We may for our part, be content to let him leaue Protestant Writers with the imputation of falsifiers, as he does. But we can giue him

no commission, to speake against vs, more then he can proue, or hath any shadow of truth. It is strange that the *Director* could possibly vtter so many falsifications, in citing so very few Authours, which, if I mistake not, are about six in all. And I am well assured, that he citeth not any one of those Authours, without hauing first both seen, and pondered the places. And till he proue at least *one* of those *many* falsifications, he must not take it ill, if I doe not beliene him. Neuerthelesse, there is a maine difference between Catholiks and Protestants in this particular, though our Writers were granted by vs to be as guilty of this crime, as by him our Adversaries are. For we do not rely, either vpon our owne vnderstanding, or on the iudgment, and fidelity of any private person. But, Protestants, not believing any Infalible publike liuing Iudge of Controuersy, must depend very much, on the fidelity of their *prime Controuersy Writers*, whome this man affirms, to be *notoriously*, & in a high degree guilty of grosse falsifications and calumniat.

MOTIVE X.

Because by denying all humane authority, either of Pope or Councels, or Church, to determine controuersies of Fayth, they haue abolished all possible meanes of suppressing Herefy, or restoring Vnity to the Church.

ANSWER.

Let all men beliene the Scripture, and that only, and endeavour to beliene it in the true sense, and require no more of others; and they shall find this not only a better, but the only meanes to suppress herefy, & restore vnity. For he that  
beliene,

belieues the Scripture sincerely, and endeavours to believe it in the true sense, cannot possibly be an Hereticke. And if no more then this were required of any man, to make him capable of the Churches Communion; then all men so qualified, though they were different in opinion, yet notwithstanding any such difference, must be of necessity one in Communion.

## R E P L Y.

The summe of his *Answer*, is this: Let a man believe the Scripture, and for the interpretation of it, be guided by himselfe alone, and then there can be no *Heresy*, but all must be of one Communion. A paradoxe sufficiently confuted, only by being recited. Such a Church of *Socinians*, will indeed abound with *Vnity*, or rather singularity, of euery man a part by himselfe: but it can neuer hope to enioy *Vnion*, or Communion of one with another.

Thus, I hope, the Reader cleerly perceaues, that, as I laid in the beginning, Protestants are forsaken in this mans *Answers*, and grounds layd to introduce a new vnchristian Sect. But yet notwithstanding his contrary intentions, men who haue a feeling care of their owne soules, will see, both the force of his *Motives*, and that the *Infalibility* of Gods Church, & the necessity of a *living Guide* in the way to Heauen, manifestly appeares, by his very *Answers* and *Example*, which demonstrate, that whosoever relies not on such a *Rocke*, must be *inconstant* in all his wayes.

F I N I S.